THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Wherefore, verily I say unto you that all things unto me are spiritual, and not at any time have I given unto you a law which was temporal" (D. & C. 29: 34).

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NINETY-SECOND ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE ninety-second annual general conference of the Church of Jesus Christ of Latter-day Saints convened April 6th, 1922, in the Tabernacle, Salt Lake City. President Heber J. Grant presided and delivered the opening address. He laid stress on home industry, citing especially the great beet sugar interests of the intermountain region as worthy the support of the members of the Church, recounting the beginning of the industry and its growth to the activities it embraces to-day. He cited the fruits of "Mormonism" in refutation of the slanders against the Church, and in a powerful testimony admonished the saints to live the principles of the Gospel.

The prominent educators present in the city for the inaugural ceremony the following Wednesday, at the University of Utah, each made a brief address, commending the good work of the "Mormon" people, and expressing the hope that it will prosper and continue to increase in usefulness. They were Dr. Thomas Nixon Carver, of Harvard University; Dr. Walter Ernest Clark, President of the University of Nevada; and Dr. Charles A. Lory, President of the Colorado Agricultural College.

The attendance for the opening session of conference was unusually large. The big auditorium was filled, gallery and main floor. The usual seating arrangement was observed. President Heber J. Grant and his counselors, President Charles W. Penrose and President Anthony W. Ivins, were in their places on the upper rostrum, with members of the Council of the Twelve, the Presiding Patriarch, members of the First Seven Presidents of Seventies and the Presiding Bishopric occupying the top and two next rows of seats. Church historians and members

of the Church auditing committee were seated on the bottom tier of the pulpit seats, and mission presidents on a row of chairs directly in front. General board members and officers of the Relief Society occupied their usual section north of the pulpit, and the front rows of the main auditorium, together with the section south of the pulpit, were reserved for Patriarchs, Stake Presidents, Bishops and High Priests. Of the Council of the Twelve, all were present except Elder Reed Smoot, who is in Congress, and Elder Orson F. Whitney, who is presiding over the European mission.

The pleasant morning, with the sun dispelling the rain clouds of the past two days, made the unusually large attendance possible, and the saints came in large numbers to hear the words of counsel from their leaders, and the will of the Lord concerning his people as made known through his servants.

Professor J. J. McClellan, tabernacle organist, played a prelude on the organ while the vast congregation was assembling and being seated, and at 10 o'clock President Heber J. Grant opened the conference by announcing the first hymn, "Come, come ye Saints," by the choir and congregation. Professor A. C. Lund, tabernacle choir director, led the singing. The opening prayer was offered by President Alonzo A. Hinckley, of the Deseret Stake. The second hymn was "Zion stands with hills surrounded."

In his opening address President Grant said he was happy once more to meet with the saints in general conference. It was, he said, as large a congregation as he had ever seen on a week day in the Tabernacle, and he attributed it to the faith of the Lord's people. President Grant referred to the opening hymn, "Come, come, ye saints," and the circumstances under which it was composed and first sung—while the pioneers were crossing the trackless plains to the valleys of the mountains. An educated man told him once that he had never heard a verse of any song so inspiring as that which says: "And should we die before our journey's through, happy day, all is well. We then are free from toil and sorrow, too, with the just we shall dwell." "We'll find the place which God for us prepared."

There is no doubt in the hearts of the saints, President Grant said, of a glorious resurrection. The saints have, indeed, found the place which God prepared for them "far away in the west."

President Grant said he had given some thought to what he should say and could not decide definitely. Finally, however, he said he felt that he should say something about the beet sugar industry. He had been asked, he said, if he did not think he had charged too much when he got $90,000 commission on a loan of $2,100,000. He said he had not received a dollar, neither had the Church, in commission for the loan that had been secured for the beet sugar industry. He recounted the history of the industry, when in the days of the late President Wilford Woodruff the

start was made. He told how a certain financier loaned a vast amount of money for the sugar industry on the notes of members of the Church. He read from an editorial in an issue of the *Improvement Era* on "Integrity and Industry," which recounts the struggles and problems, the prospects and outlook of the sugar industry. Speaking of the circulation of money, he compared the work one dollar will do with the pumping of the blood by the heart, multiplying the unit by the number of actions. He interpolated advice as to the support of home industry, mentioned in the editorial he was reading, and commented on other phases of the article—the advantages gained by home industry, etc.

President Grant bore testimony that President Wilford Woodruff was inspired when he established the beet sugar industry in Utah. He said he is grateful for this great country and its leaders, and he recounted the recent incident of borrowing money from the Government to tide the sugar industry over a period of depression.

President Grant said he is grateful for the measure of success that attended the recent conference on limitation of armaments, which provided for the peaceable sinking of millions of dollars worth of battleships.

He referred to his recent vacation in Southern California, on which he managed to do some work as well as play golf. He spoke of attending meetings in Ocean Park and in San Bernardino, where at one time in the history of the Church a colony of Latter-day Saints was established. He rejoiced that once more the saints have a footing there. He paid tribute to the life work and integrity of President Charles W. Penrose.

Referring to the growth of missionary work, President Grant said he was reminded of the report of Church activities, compiled by the Presiding Bishop's Office for the year 1921, which he read as follows:

Children blessed and entered on the records of the Church in the stakes and missions, 20,441; children baptized in the stakes and missions, 15,404; converts entered on the records of the Church by baptism, 7,113; net increase in Church membership for the year 1921, 22,779. There are now 86 stakes of Zion, 879 wards, 24 missions, and 789 branches in the missions.

Birth rate, 37.3 per thousand; death rate, 8.2 per thousand; families owning their own homes, 75 per cent.

Number on foreign missions, 1,688; missionaries laboring in the stakes of Zion, 2,046; Books of Mormon and Standard Church works distributed in stakes and missions, 252,879; Gospel tracts distributed in stakes and missions, 8,746,793; Gospel meetings held in stakes and missions, 171,049.

Baptisms, endowments, and sealings for living and dead performed in the Temples in the year 1921, 646,410.

Stake and ward purposes—In the maintenance and operation of

the stakes and wards, $925,270; Education—Expended for the maintenance and operation of Church schools and seminaries, $893,000; Temples—Expended for the construction, maintenance and operation of Temples, $170,000; Charities—Amount expended from the tithes, $266,964; total, $2,255,234.

For the erection of chapels and the maintenance and operation of all the missions, $518,647. In addition to the payments made from Church funds for mission purposes there has been sent to missionaries by their families and friends the estimated sum of $860,640.

In addition to charities paid out of the tithes, there has also been disbnrsed the fast offerings, the European and Near East Relief fund and Relief Society charities amounting to $459,769, which, added to the $266,964 paid from the tithes, makes a total of Church charities $726,733.

President Grant said a certain man sent letters to a representative number of ministers—some fifty or a hundred—asking them if they believed in a true and living personal God. Not one answered unequivocally yes; they were not certain, they did not know. Thousands upon thousands of Latter-day Saints, said President Grant, could answer that question unqualifiedly in the affirmative. They know God lives, a true, living, personal God. He revealed himself to Joseph Smith, he and his son Jesus Christ, and Latter-day Saints know this for a fact. President Grant here recounted briefly the coming forth of the Book of Mormon and the restoration of the Gospel. God has given this knowledge to his people by revelation, said President Grant. He here referred briefly to the inaugural exercises at the University of Utah, Wednesday, and said he especially enjoyed the speeches of the educators and advised Latter-day Saints to read them.

Interpolating a reference to the falsehoods being circulated in England, President Grant said no bad, wicked people has a high birth rate and a low death rate—this in comment on Church statistics he had just read. No bad, wicked people can produce statistics that show such a low record of crime as the Latter-day Saints. "By their fruits ye shall know them," he quoted. Those who will honestly investigate, he said, will be compelled to put the stamp of loyalty, of honesty, of integrity, of sobriety on the work of the "Mormon" Church.

President Grant paid tribute to the life work, the integrity, the faith, and the sterling worth of the late W. W. Riter, chairman of the General Church Auditing Committee, who has passed to the Great Beyond since the last general conference.

He bore a powerful and fervent testimony concerning the Gospel, couching it in terms of exhortation to the Latter-day Saints to live the principles of the Gospel, to obey the word of the Lord, and so to live that the whole world seeing their good works shall know this is God's work.

Miss Jessie Evans sang a solo, "Be with me, Lord," by Professor Evan Stephens.

President Grant announced that three noted educators were present—Dr. Thomas Nixon Carver, of Harvard; Dr. Walter Ernest Clark, President of the University of Nevada; and Dr. Charles A. Lory, President of the Colorado Agricultural College. He introduced Dr. Carver, who said he had often thought that for the study of nation-building, of political economy, Utah and its people, with the "Mormon" communities surrounding, offered the best opportunity in the world. He had always been impressed with this thought, he said, and he had always admired the integrity, industry, frugality, and honesty of the "Mormon" people. This is what he had always wanted to say to the "Mormons," and he was glad he had been given the opportunity.

Dr. Clark said the pioneers of Utah builded on a firm and sure foundation; the "Mormon" people, he said, are holding their souls open to progress, to truth; and he has no doubt that God will hear their prayers.

Dr. Lory said he had been compelled in his life to dismiss a natural prejudice against the "Mormon" people. He had come in contact with them first in Wyoming, and he had found them true and worthy. He counted it a pleasure, he said, to add his testimony that the work the "Mormons" are doing is a good work. He said his "Mormon" neighbors in Colorado are among the State's best citizens, and he expressed the prayer that God will prosper the work the "Mormon" people are engaged in.

A CHALLENGE TO THE CRITICS OF "MORMONISM."

Elder Nephi L. Morris.

(*Continued from page 263.*)

Direction of Energy.

The second definition was that that Church which is worth while and will survive in the earth must not only have a powerful spur to its energy, but it must direct that energy productively—so as to bring about the social and the economic development of the community in which it flourishes. What is the verdict of a century of history with respect to the direction of the energy of these "Mormon" people into productive channels? In other words, what has "Mormonism" produced? Has the spur of its faith been directed productively or wastefully? Has it been misdirected and has the whole thing fizzled out as a miserable failure? I say "Mormonism" has succeeded. Behold this great inter-mountain empire. Look at it now, teeming with its millions of people, and then by your imaginative power behold it as it

was in 1847, and let what you see be the answer as to whether or not that energy has been directed productively. Here is our challenge, brethren of the I. C. W. Institute: Which of your people can show as great a contribution to civilization, to the United States, or to the world, as you see here in this great intermountain empire, rising like magic out of the plains in less than one century? Where do you live, and live more abundantly than you do right here in this Rocky Mountain country? Have you elsewhere shown such a spur to accomplishment? If you have, let us see your accomplishments. Where have you, in a material way, been directing your energy in productive channels so that you have subdued your environment and have learned to live, and live so abundantly, in your environment? Here there are some five hundred thousand Latter-day Saints living peacefully and prosperously. Here in these valleys of the mountains men have come from all over the world. We have found homes for them here, as we have for you, and both you and they are very welcome in this country which we have developed. Five and a half millions of people, at least, live in the group of States which may be classed as the inter-mountain region. Seventy-five years ago this great wilderness of the west, as Daniel Webster was pleased to describe it, held absolute sway. All the energy, all the natural resources, lay here for centuries in dormant form. Whose was the master vision? Whose was the energy to vitalize this great country and make it a teeming populous empire, such as it is to-day? Nothing more nor less, with due regard to our friends not of our faith who have in a spirit of proper enterprise co-operated with us, but the vision and initiative of these "Mormon" people. There has been no cessation, no relaxation of their energy. The spur is just as powerful to-day as it was in 1846 and '47. And we have only really begun the great work that is before us as a people. So now you see where once a great wilderness stretched for miles and miles, colonies have been built in several States reaching from Mexico to Canada, and through Nevada, Arizona, Wyoming, Colorado and Utah. Surely this faith of the Latter-day Saints is a most powerful spur, and it has been directed most productively. When you think of the beginnings of these undertakings, with the old ox-team and the push-cart, of the difficulties involved in irrigation, of a barren, encrusted soil, thirsty through the many centuries, and filled with alkali in places; of the canals to be built; the water-ways to be opened up, and the reclaiming of hundreds of thousands of acres of soil, all as accomplished facts to-day, surely this has been well-directed energy.

When you think of such achievements as those of the "Mormon" Battalion, who, called to the service of their country, were the men who first cut their way through to the Pacific coast at the sacrifice of all bodily ease and comfort, and even of life itself,

surely there has been ample evidence of a powerful spur in their lives. As fruits of that well-directed energy, behold this great empire and the opening up of the Pacific coast from the east. Now contrast those things with the automobiles and the Pullman cars and the airplanes of to-day, and I think we may appreciate what great things have been done by the proper direction of this wonderful spur called the faith of the Latter-day Saints.

I said, here lay all these resources in their crude state as they had lain for centuries. It required faith, vision, and energy to quicken them and vitalize the whole scene. Here we have produced real wealth. I sat one morning up at the farther end of the gallery with the late Elbert Hubbard. He said: "Brother Morris, your people beat Denver, didn't you?" I said, "No. Denver has about twice as many people as we." "Oh, no," said he, "they borrowed it. You dug it out of the soil." That is the creation of wealth, where men set in co-operative action the forces of nature to the production of something that did not exist before. How many million bushels of golden grain, how many million tons of beets, how many bales of wool, how many million tons of hay, has been produced where nothing but desert sage or salt grasses grew before? That is the creation of wealth. Bankers and brokers may accumulate, but it is the man with the hoe, the man in the forest, the man on the farm, the man in the mine, who works with nature's crude materials that creates the wealth. Others may accumulate it in undue proportions, but he is the man who creates it. He digs it out of the ground. That is what these "Mormons" have done, and therein is the vindication, if not the glorification of Brigham Young, that he dissuaded the people from mining to keep them close to the soil.

Talk about a powerful spur to energy! I am just reminded that in 1852, while John Taylor, the late President of the Church, was engaged as a missionary in France, he purchased, or at least under his direction, machinery was purchased in France for the manufacturing of sugar out here, and my own father had charge of the transporting of that machinery from Council Bluffs to Salt Lake City by ox-teams, in 1853. That was a powerful spur to energy—that inspired men at that early day to transport sugar-making machinery from France to Utah territory. They were spurred on from '52 to '92, when they succeeded. They never relaxed their energy and their energy was properly directed, so that production came as the result. Now you see here in this wonderful country all the necessities of life, and the people can live here in absolute independence of the rest of the world. They may be falling away from some of their ideals by importing a great deal, but for generations the doctrine of self-support, home industry has been preached until this people could now live here comfortably, even though they were isolated from the rest of the world.

(TO BE CONTINUED.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

ORSON F. WHITNEY, Editor. WM. A. MORTON, Associate Editor.

THURSDAY, MAY 4, 1922.

EDITORIAL:

PERTAINING TO PRIESTHOOD.

THE term "Priesthood," to the Latter-day Saints, signifies two things: First, divine authority, delegated from God; second, the men in whom that authority is vested, the servants of the Lord. Divine laws, like human laws, must have officers and a government to administer them. God being a personage, cannot as such be everywhere present, cannot occupy two or more places at the same time, cannot be on earth and in heaven simultaneously. He therefore has need of a Priesthood to represent him, to officiate in his stead and administer the laws and ordinances of the Gospel. Herein is the prime reason, the fundamental fact underlying the necessity for a Priesthood and a Church organization.

There are two Priesthoods in the Church of Christ, or, more properly speaking, there are two grand divisions of Priesthood, the Melchizedek and the Aaronic; the latter being a part of or an appendage to the former. This dualism or two-fold character of the Priesthood is owing to the fact that Divine Government takes cognizance of and deals with things temporal as well as spiritual. Nevertheless, all things are spiritual to Deity; for as Eternity includes Time, so the spiritual circumscribes and comprehends the temporal.

The Melchizedek Priesthood was named for Melchizedek, king of Salem, to whom Abraham gave tithes, as told in Holy Writ. The powers of this Priesthood are unlimited. It wields authority over all things, and is the divinely-ordained "channel through which every important matter is revealed from heaven,"—to quote Joseph Smith. The Aaronic or lesser Priesthood takes its name from Aaron, brother of Moses, who called him to the priestly office by direction of the Almighty. This Priesthood operates within a limited sphere, having a special calling to administer in temporal affairs.

The Government of God, with its two great wings of priestly power and authority, corresponds to and is symbolized by the soul. As the spirit and the body constitute the soul, so the Melchizedek and Aaronic priesthoods constitute the government of the Church of Christ. Through the medium of the body, with its various members and organs, the things of this life are laid

hold upon and utilised, while those pertaining to a higher state of existence are apprehended and made use of by means of the spiritual faculties. Even so, by these two priesthoods, differing in certain powers and prerogatives, yet allied, interwoven, and harmonious in their mutual workings, is carried on in this and in all worlds the sublime work of the Creator and Ruler of the universe.

Furthermore, to extend the analogy, it is the spirit or higher part of man that controls, directs, and supplies the motive power of the body, being the vital mainspring of that wondrous piece of machinery whose functions are forwarded and whose ends are attained through the animation resulting from the union of the twain. In like manner the Melchizedek Priesthood, holding the keys of presidency, directs and controls the entire body of the Church, delegating however a portion of its authority to the Lesser Priesthood, that it likewise may wield a legitimate influence and execute the purposes for which it was designed.

Men cannot constitute themselves servants of the Almighty. They must be called—literally called by Him, or by someone duly authorized to represent him, or they are not qualified to speak and act in his name. There is no ban upon doing good; all are free to promote truth and practice righteousness, according to their measure of enlightenment and to the extent of their ability and opportunities. But there is no such thing as heavenly sanction upon usurped office and authority. The Scriptures make this fact exceedingly plain. "God will not acknowledge that which he has not called, ordained and chosen."

Jesus Christ, the great Apostle, High Priest and King, stands at the head of the priestly-kingly order of Melchizedek. Originally styled "The Holy Priesthood after the Order of the Son of God," its title was changed so as to avoid "the too frequent repetition" of the sacred name of Deity; and Melchizedek's name was substituted, he being "such a great High Priest." The title of "Apostle," applied to our Saviour by St. Paul, is fully warranted, since "Apostle" means Messenger, or one who is sent. The Son of God was sent forth by the Father, and was therefore the Father's Apostle or Messenger. In like manner, though in lesser degree, those sent forth by the Son are his Apostles, his messengers, particularly the Twelve Special Witnesses, and after them their assistants, the Seventies.

Next to the Saviour in divine authority stands Adam, the father of the human family. He is Michael the Archangel, who led the hosts of heaven when Lucifer fell. He is also the Ancient of Days, spoken of by Daniel the Prophet. Next to Adam in the Priesthood is Noah, whose other name is Gabriel. He is the Angel of the Resurrection.

From Adam the Priesthood descended through the following line: Abel, Enoch, Noah, Melchizedek, Abraham, Esaias, Gad,

Jeremy, Elihu, Caleb, Jethro and Moses. The Saviour, with Moses and Elias, on the Mount of Transfiguration, gave the keys of the Priesthood to Peter, James and John, and these Apostles conferred them upon Joseph Smith and Oliver Cowdery, as related in Church History. Had there been no Priesthood on earth, or had it not been present when the Church of Jesus Christ of Latter-day Saints was founded, that event could not have taken place, the Son of God and his divine authority being the Rock upon which the Church is built.

O. F. W.

MINUTES OF THE NOTTINGHAM CONFERENCE.

THE Nottingham annual conference was held Sunday, April 23rd, in the Corn Exchange, Thurland Street, Nottingham. President Orson F. Whitney, Sister Mary Wells Whitney, and Elder William A. Morton were in attendance from Liverpool. There were also present: President Harold E. Brough, all the traveling Elders of the Nottingham conference, Elder Joseph E. Wright and Sister Katherine G. Wright, lately of the Scottish conference, and Elders Earl Palfreyman and Vernon W. Maughan, of the Birmingham conference.

A Priesthood meeting was held Saturday evening. President Brough, the first speaker, said he had been greatly blessed during his ministry and had experienced much joy in the performance of his missionary labors. The anti-"Mormon" agitation of the past few months had attracted hundreds of people to the meetings of the Saints, and many are earnestly investigating the doctrines of the Church. The condition of the conference is very satisfactory. Elder Wright related interesting experiences he had had in Brooklyn, New York, also in Glasgow, Dunoon, and Edinburgh. Elder Morton described himself as one of many thousands of British subjects who had been "trapped by the Mormons." He was caught more than thirty years ago and had been held fast ever since. He was a willing captive, however, and had never had the least desire to escape. "Mormonism" was the greatest thing that had ever come into his life; it had proved an inestimable blessing to him and his family.

President Whitney prefaced his remarks by congratulating the missionaries who had the privilege of laboring in the beautiful city of Nottingham. A missionary's success, he said, is not to be measured by the number of tracts he distributes or by the number of baptisms he performs; the successful missionary is one who performs faithfully his daily duties. In the exodus of the Saints from Illinois, men were sent on ahead to build log cabins, split rails, fence land, and plant crops; not for themselves, but for those who were coming after. The Elders of to-day are sowing the seed of a harvest that others will reap. "Do not quarrel or contend,

brethren," said the President, "but in kindness, humility and patience deliver your message, and leave the result with the Lord."

The Sunday morning session of the conference began at 10: 30. Brother Samuel Pears offered the invocation and the Sacrament was administered by Brothers William Henry Mullinger and George W. Hart. Ten children of the Hucknall branch recited an original poem, in which the work of the Sunday-schools, Mutual Improvement Associations and Relief Societies was ably set forth.

President Whitney delivered the opening address, basing it upon the eighth and ninth Articles of Faith. The Latter-day Saints, he said, believe the Bible and the Book of Mormon to be the word of God. They are not confined to these books, however, but have been and still are guided by new revelation from heaven. The children of Israel lived under the law of Moses till Christ came, when they were taught the higher laws of the everlasting Gospel. The Saints in Jerusalem and the Nephites on the western hemisphere used wine in the Sacrament, for the Lord authorised it; but the Latter-day Saints use water instead, the Lord having forbidden them to use wine. One of the things that distinguishes the Church of Jesus Christ of Latter-day Saints is its guidance by a living Priesthood, and not by the dead letter.

Elder Morton gave an interesting account of his conversion, and bore an impressive testimony to the Gospel as restored through the Prophet Joseph Smith. Elder Abraham Noble pronounced the benediction.

At the afternoon session, Elder John W. Robinson offered the invocation, after which the Leicester choir rendered the anthem, "Lift up your hearts." The general, mission and conference authorities were unanimously sustained. Elders Charles Henry Last, A. Walter Stevenson, and J. Max Toolson related interesting missionary experiences. The solo, "The Lost Chord," was sweetly sung by Sister Nellie Hawson.

President Whitney spoke very earnestly concerning the obligations resting upon the missionaries of the Church. They are counseled, he said, to shun even the appearance of evil, to keep themselves unspotted from the world, and set examples of righteousness. He then delivered a splendid discourse, which held the attention of the congregation from beginning to end. The comprehensiveness of the Gospel was explained in a masterly way. Every soul born into the world, the speaker said, would have the privilege of hearing and accepting the plan of salvation. As all men are to be judged by the word of God, all must hear it. Those not priviledged to hear it in the flesh, will be preached to in the spirit world. Every man will be judged according to his works; those who abide a celestial law will receive a celestial glory; those who observe terrestrial or telestial laws will receive a terrestrial or a telestial glory.

Elder Morton said that while the world makes mock of Joseph Smith's visions and revelations, it cannot make mock of the great work that he accomplished. Scorn and ridicule are poor arguments against a Cause which has redeemed deserts, lifted tens of thousands of people out of poverty and obscurity and established them in peace, happiness and prosperity. The "Mormon" people, he declared, are the best evidence of the truth of "Mormonism."

Brother Joseph Robinson pronounced the benediction, and the conference adjourned till six o'clock.

More than two hundred and fifty people were present at the evening service, a large number of them being strangers and investigators. The invocation was offered by Elder William Hunt. After an anthem, pleasingly rendered by the Leicester choir, Elder Abraham Noble addressed the congregation, telling of the kind treatment that he and his wife and daughter had received at the hands of relatives and friends in this country. They had been instrumental in allaying much prejudice and had explained the principles of the Gospel to many people. "Mormonism," he said, had been the greatest blessing that had ever come to him and his family.

Sister Mary Wells Whitney testified that the religion of the Latter-day Saints ennobles and exalts woman. Nowhere in all the world are women more free and happy than in Utah. She touched the hearts of all by a recital of incidents of her home life. She exhorted the parents to teach their children to pray and to walk uprightly. Sister Katherine G. Wright followed with a beautiful story, illustrating the satisfaction which comes from the faithful performance of duty. Elder Morton delivered a brief but very impressive discourse on the Book of Mormon, and bore a strong testimony to its divine authenticity.

A duet, "Lead me gently all the way," was sung in a charming manner by Sisters Charlotte Orme and Lily Orme Bourne.

For the next hour the eyes of the congregation were riveted on President Whitney, while he discoursed on the glorious visions vouchsafed to John on Patmos, in one of which the beloved disciple beheld an angel coming to earth with the Everlasting Gospel. The fulfillment of this prediction was impressively described. The speaker told of Joseph Smith's first vision, in which the youth had beheld the Father and the Son, and said that one of the greatest things the latter-day Prophet had done for the world was in bringing back the lost knowledge of God. Joseph's prophecy on war and his inspired prediction concerning the migration of the Saints to the Rocky Mountains were dwelt upon by President Whitney. He told of the mission of Orson Hyde to Palestine, in 1841, of his prayer on the Mount of Olives when he blessed the land for the return of the Jews, a work now in progress. Jerusalem is to be rebuilt by the children of Judah, while the City of Zion, the

New Jerusalem, will stand in Jackson County, Missouri. The Kingdom of God will have two capitals, one in America, the other in Palestine, and "out of Zion shall go forth the law and the word of the Lord from Jerusalem."

President Harold E. Brough expressed himself as delighted with the conference. The time having come for him to be released, to return to his home and loved ones, he would carry with him the fondest recollection of the kindness shown him by the Saints and friends of the Nottingham conference. He had greatly enjoyed his labors among them and had come to realize that in serving others he was serving God.

President Whitney then announced Elder Brough's honorable release as President of the Nottingham conference, and the appointment of Elder Joseph E. Wright to succeed him. The action was unanimously sustained.

"Guide us, O thou Great Jehovah," was sung by the congregation, and President Wright pronounced the benediction.

ABRAHAM NOBLE, Clerk.

THINGS WORTH NOTING.

THE Rev. Edwin Curtis, of the Brooklyn Presbyterian Church, U. S. A., has been removed by the Boston Presbytery, accused of having baptised a dog "a full-fledged Presbyterian."

ON WEDNESDAY, the 5th ult., the U. S. House of Representatives passed a bill providing for the deportation of aliens convicted of the violation of the narcotic and alcoholic prohibition laws.

DURING the week commencing April 16th, unprecedented damage was caused in the Central States by a series of tornadoes, followed by widespread floods. The total number of dead is thirty-two, while the injured numbered three hundred and twenty. The damage to property amounts to several millions of dollars. The States suffering most are Illinois and Indiana.

A BUILDING loan and savings association, to supply funds for the construction of homes in Palestine, has been voted by the Palestine Development Council, of New York City, of which Mr. Justice Louis D. Brandeis is honorary chairman. Initial capital of $250,000, to be loaned at 8 per cent., was voted out of the funds of the Palestine Co-operative Company.

POSITIVE denial of the Darwin theory has been made before the Academy of Medicine by no less an authority than Professor Arthur Coutiere, famous author of numerous biological and medical works. The Paris scientist bases his theory on the discovery of prehistoric remains in all parts of the world which show, he asserts, that the human being and the ape have always been types apart.

ON HIS recent visit to Jerusalem, Lord Northcliffe expressed surprise that it was deemed necessary to meet him and escort him through the streets in armored cars. Addressing a delegation of Zionists, he said:

"No one wishes the Jews to return to the Holy Land more than I do, but I have the greatest regret of the need of armored cars." He expressed the hope that Arabs and Jews would be more reasonable in their demands upon England and work together for the good of Palestine.

At the Manchester College of Technology, Thursday evening, the 30th ult., dye discoveries which are expected to revolutionise the treatment of disease, some of them probably capable of immediate application, were explained by Mr. Thomas Fairbrother and Dr. Arnold Renshaw, Lecturer in Pathology at Manchester. Infection is fought by injecting into the blood a chemical substance which kills infecting agents without harming the organs of the body.

A dispatch from Alexandropol, Armenia, states that a series of investigations and examinations directed by Dr. Uhls, the American oculist, who is at the head of the medical department of the Near East Relief Association there, reveals the probability that the entire Armenian nation will be stricken with blindness within a few years owing to an epidemic of trachoma throughout Armenia. Dr. Uhls last month examined the eyes of 30,000 refugees and orphan children in the Alexandropol district and diagnosed the preliminary stages of trachoma in 27,000 persons.

Dr. E. W. Drury, surgeon on the Canadian Pacific liner *Metagama*, which arrived at Liverpool, April 1st, from Canada, stated that the voyage was the most remarkable he had ever experienced. He had, he said, had wireless messages asking for medical advice from the steamers *Canadian Raider*, *Dunbridge*, and the *Agadir*. The *Metagama* was over two hundred miles away from the other vessels. Five messages were received and five replies dispatched to each of the three. On board the *Canadian Raider*, the chief engineer had been taken ill; on the *Dunbridge* a man had had his hand badly crushed; and aboard the *Agadir* a fireman had met with a serious accident. The last reports received by the *Metagama* showed that the patients on the three vessels were all progressing, thanks to the advice sent by the doctor.

FROM THE MISSION FIELD.

Departure.—Elder Fred R. Morgan, honorably released as President of the Welsh conference, sailed for home on the 28th ult., per s.s. *Minnedosa*.

Priesthood Meeting.—A Priesthood meeting of the traveling Elders of the Sheffield conference was held at 1 Sandbeck Place, Hunter's Bar, Sheffield, on the 20th ult. President J. W. Ernest Tomlinson, retiring President William M. Cox, and all the traveling Elders of the conference were present. President Cox gave excellent advice to the Elders, and highly commended their labors and the response which they had made to his requirements. Reports were given by the traveling Elders. President Tomlinson gave valuable instructions to the missionaries, and asked for their whole-hearted support, which they assured him he would receive.

Branch Conferences.—A conference was held in the West Hartlepool branch, Newcastle conference, April 2nd, 1922. Elder Russell B. Hodgson conducted the services. Members of the Sunday-school furnished an interesting program. Conference President Osmond C. Crowther and Elder James T. Palmer were the speakers at the evening meeting, which was well attended.

The Gateshead branch of the Newcastle conference held a conference April 9th, 1922. President Osmond C. Crowther presided; Elders James T. Palmer and John Black were also in attendance. At the Sunday-school session a well-prepared program was ably rendered by the children. In the evening an exceptionally large audience, in which there was a number of investigators, listened with interest to discourses delivered by traveling Elders.

Saturday afternoon, April 1st, 1922, the usual monthly branch presidents' meeting was held at Hucknall, Nottingham conference. Reports showed that good work is being done in all the branches. The Saints are united in the bonds of love and are determined to press on in the work of the Lord. At 4 p.m. a Priesthood meeting convened. President Harold E. Brough presided. There were also in attendance: Elders Abraham Noble, Charles Henry Last, J. Max Toolson, William Hunt, A. Walter Stevenson, John W. Robinson, J. Howard Valentine, and Sisters Annie E. and Julia T. Noble. The second Article of Faith was the subject of an address by Brother William Henry Mullinger, president of the Eastwood branch, and was followed by an interesting discussion. At the close of the meeting refreshments were served, after which an enjoyable social was held.

Sunday, April 9th, 1922, a branch conference was held at Mansfield, Nottingham conference. The visiting brethren and sisters were: President Harold E. Brough, Elder Abraham Noble, and Sisters Annie E. and Julia T. Noble. Each of these in turn addressed the meeting, which was an enjoyable and profitable one.

On Sunday, April 16th, 1922, a branch conference was held at Kidderminster, Birmingham conference. A Priesthood meeting was held at 10:30 a.m. At the afternoon service, a pleasing Easter program was rendered by members of the Sunday-school. Those taking part were Robert L. Dunn, Charles Gardner, Loren and Leslie Dunn, Samuel Farlow, Edith Farlow, Albert W. Farlow, Gladys Elms, and Elders George R. Follick and Marvin L. Neilson. The evening meeting was well attended by Saints and investigators. Instructive discourses were delivered by President Robert L. Dunn, Elder Tyler H. Barton, and President Edgar W. Jeffery.

The semi-annual conference of the South Shields branch, Newcastle conference, was held April 16th, 1922. Elder James T. Palmer presided, and Branch President Thomas R. Mann conducted the exercises. A well-prepared program was rendered at the Sunday-school session, under the direction of Superinten-

dent John G. Foster. In the evening a large congregation paid strict attention to the discourses delivered by Elder Robert E. Finch and James T. Palmer. A Priesthood meeting was also held, at which favorable reports were given concerning the auxiliary organizations of the branch.

BUILDING.

We are building every day,
In a good or evil way.
And the structure, as it grows,
Will our inmost self disclose,

Till in every arch and line
All our faults and failings shine;
It may grow a castle grand,
Or a wreck upon the sand.

Do you ask what building this
That can show both pain and bliss,
That can be both dark and fair?
Lo, its name is Character!

Build it well, whate'er you do;
Build it straight, and strong and true;
Build it clean, and high, and broad;
Build it for the eye of God.

DIED.

Barnes.—At Brierfield, March 26th, 1922, Sister Lucy Jane Barnes. Deceased was born August 26th, 1855, and was baptized and confirmed September 30th, 1900, by Elder John H, Bodily. A funeral service, conducted by Elders of the Church, was held at the home of Brother and Sister Bentley, at Brierfield. Sister Barnes died a true and faithful Latter-day Saint.

Gregson.—At Burnley, March 27th, 1922, Priest Thomas Gregson. Deceased was born October 3rd, 1850, at Penworthin, Lancashire, and was baptised and confirmed July 17th, 1904, by Elder T. W. Condie. The funeral service was in charge of Elders of the Liverpool conference.

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